Volume LXXIX CHICAGO, November 22, 1917 Number 12

UNITY

Freedom, Fellowship and Character in Religion

CONSCRIPTS OF THE DREAM.

Give thanks, O heart, for the high souls
That point us to the deathless goals—
For all the courage of their cry
That echoes down from sky to sky;
Thanksgiving for the armèd seers
And heroes called to mortal years—
Souls that have built our faith in man,
And lit the ages as they ran.

Lincoln, Mazzini, Lamennais,
Doing the deed that others pray;
Cromwell, St. Francis, and the rest,
Bearing the God-fire in the breast—
These are the sons of sacred flame,
Their brows marked with the sacred name—
The company of souls supreme,
The conscripts of the mighty Dream.

Made of unpurchasable stuff,
They went the way when ways were rough;
They, when the traitors had deceived,
Held the long purpose, and believed;
They, when the face of God grew dim,
Held thru the dark and trusted Him—
Brave souls that took the perilous trail
And felt the vision could not fail.

Give thanks for heroes that have stirred
Earth with the wonder of a word,
But all thanksgiving for the breed
Who have bent destiny with deed—
Souls of the high, heroic birth,
Souls sent to poise the shaken Earth,
And then called back to God again
To make heaven possible for men.

—*Edwin Markham.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXX. THURSDAY, NOVEMBER 22, 1917 NUMBER 12

THE REBEL.

O God, when I kneel down to pray,
Heed only then the words I say
And do not listen to my heart
Which mutters to itself apart.
I say, "God bless my enemies."
Then take my word and bless them, please;
Be deaf to that fierce self which still
Murmurs, "But ah! I wish them ill!"

I say, "Dear God, Thy will is best,"
But loud and angry in my breast
This untamed heart is crying, "Nay,
Not Thine, but mine; I want my way."
Two selves that struggle—one loves sin,
And one loves God. Say, which shall win?
Be deaf, Lord, to the evil voice
And give my rebel heart no choice.

—*W. M. Letts.*

From "The Spires of Oxford and Other Poems," published by E. P. Dutton and Company.

Last week we called attention to the visit to Chicago of Chaplain Monod of the French army. We are glad this week to make room for the message sent by the hand of the two French chaplains to the Federal Council of Churches in the United States signed by the president of the Council of the Protestant Federation of France. They say:

They are coming on a purely fraternal mission, with definite aims.—We desire to enter into fellowship with you in the faith. We should like to establish, between your churches and ours, intimate links, an indissoluble covenant, by means of regular visits, mutual sending of students, exchanging of publications—and an organization of mutual help, with a view of co-operation in solving the problems of tomorrow. Could we do better than to send you, across the ocean, two of our sons, two of our pastors? They have been faithful servants of our churches in the pastoral ministry; they have been witnesses to the Gospel among our soldiers in the trench line and on the high sea.

Gifford Pinchot in a communication to the editor says:

For ten years the friends of Conservation have urged the development of public water powers in the public interest. But development has been held back by a little group of water-power magnates and their friends in Congress who have blocked all legislation which would not give them these valuable properties forever and for nothing.

* * * *

Reasonably prompt and complete development and continuous operation, subject to market conditions, should be required. Already millions of water horsepower are held out of use to further monopoly by private corporations.

Corporations or individuals who make money out of rights granted by the people should share their profits with the people.

The public has a right to complete information about every business based on the use of public property.

These are the principles for which the friends of Conservation have been contending. Many water-power men believe them to be fair and sound. They will, I hope, commend themselves to you as wise and reasonable. I am writing to ask your support for immediate legislation, based upon them, when Congress meets.

Peter the Hermit, leader of the fighting crusaders, was mild and a military novice compared to the mighty, valorous and militant general, successor to Henry Ward Beecher in the great Brooklyn pulpit. Dr. Hillis, last Sunday in Chicago, as reported in the *Chicago Tribune,* favors the importing of two million Chinese workmen to work the farms of the United States during the war at seventy-five cents per day with the understanding that these yellow people are to be "returned" to their own country within six months after the war. Then he proposes that the ten thousand factories in the United States now making luxuries should be immediately converted into munition factories. The women and girls should make munitions here as in England. Truly this is a pacifist program to be introduced by the singing of the doxology and closed by singing "In the Cross of Christ I Glory."

The League of Religious Fellowship of Chicago held its initial meeting at the Abraham Lincoln Centre last Monday, Mrs. Corinne True, President, presiding. The Rev. W. Hanson Pulsford gave the address on "The Unimpassioned Mind," an address that was in every way remarkable, forceful, philosophical and earnest. He revealed the methods and dangers of mob psychology with relentless power. Over one hundred women were present. Most of them stayed to break bread together in Emerson Hall. This organization has an inspired antecedent. It sprang out of the inspirations of the Parliament of Religions and holds true to the primal inspiration of the sympathy of religion in its inter-denominational and inter-racial comity. In these days of lines and defences it seems to be almost the one white spot in Chicago where the clear light of human and divine love meet in a brotherhood not affected by passion and race prejudice nor by the passing storms of violence and hate.

Aside from the perplexities of war legislation the coming Congress will be confronted by two profoundly significant issues which have been beaten to the clear of a "Yes" or a "No" through the travail of at least three generations, viz., the Constitutional Amendments Concerning Prohibition and Woman Suffrage. The former has already passed the Senate by a vote of 65 to 20. The House cannot longer avoid it. The liquor interests are bringing every form of pressure to bear upon the House. It will involve, next to the

great war, the greatest moral fight in the history of our country, perhaps of the world. The undignified handling on the part of the authorities at Washington of some of the most noble and socially prominent women of the nation in their propaganda for the suffrage amendment will prove a boomerang that will come back with great promptness upon those who have heretofore opposed the national handling of the problem. The women "pickets" who have preferred to carry on the propaganda by flags and streamers rather than by pamphlets and speeches may have been guilty of bad taste or they may have been the victims of foolish judgment, but the Government officials who have mistaken this perfectly legal method of procedure for misdemeanor and a violation of their constitutional privilege have been guilty of asinine stupidity. Congress cannot avoid the issue and the chances are hopeful that this issue, like that of the temperance amendment, will triumph on the floors of the House of Representatives.

The following from a private letter received from a professor in one of the great technical institutions of the country indicates the profound sanity and the serene ideality that exists, perhaps more than ever before, on the inside of all our universities and colleges. Writes this professor:

> I am swayed and pleased to find my students ready and anxious for much discussion in our meetings. They are so ready to drift from the technical matters at hand to the consideration of social and religious problems. My ambition is to add to my function as a technical educator that which will help in these directions. When I recall my own college days and my hunger for frank discussions on the problems of life, I yearn to fill that same common want which I know all college boys have but are often reluctant to admit. . . . I believe my boys like me and respect me, and if I can be big enough to grow with them we will all learn much aside from my special department. . . . I have invited my students with any others who may care to come to spend an hour with me bi-weekly for readings and discussions. I read anything from magazines, current or standard literature which seems still to have a message. I am not certain that these hours are not more helpful to me than to the others. Would it be asking too much to request a list of some of the books of the modern poetry which you are interpreting and finding satisfactory.

In this direction our correspondent has found UNITY helpful. Perhaps at no distant date we will try to answer more directly this request. At present we must content ourselves with printing the above note as a helpful sign of the times, a reinforcement of our faith that 'spite the war's distractions and high inspirations, the great stream of human life, the onward flow of soul, the irresistible sweep of truth and justice move on through the phalanxes that are ununiformed, and are winning their way with weapons forged in the study, the library, aye the places of prayer rather than where steel is forged and explosives are made.

Is There No Hope?

Medill McCormick, Congressman at Large from Illinois, has just returned from the battle front. In a lengthy communication published in the *Chicago Tribune* Monday last, he takes a sober view of the situation. He sees no hope for a peace on battle lines for another year at least. He says it is a stalemate between the warring powers. Germany has done its worst. With Russia out of the question for at least a year, the European Allies have reached their maximum, and the United States cannot for a long time decide the issues by men. American furnaces, he says, must forge the 25,000 cannons needed.

> In order to make these guns that lives may be saved we must have greater co-ordination of effort than now. We must have more powerful direction, greater unity of effort, a true war council, such as does not exist at Washington, a council of men who, irrespective of faction and party, represent in the greatest degree the energy and the genius of America.

Meanwhile this desperate game of war stretching over a five-hundred-mile battle line, dreadfully fortified and desperately defended on both sides, is going on.

IS THERE NO OTHER HOPE?

The United States has sent a commission across the seas to consider war methods. The personnel of this commission was intentionally and properly militant for it was to counsel with representative militants on the other side.

Can we not begin to consider the sending of a commission across the waters to consider terms of peace? Such a commission is inevitable sometime or another. Why not now? Let the conditions submitted by the Allies be as formidable and distasteful to the Central Powers as they may see fit; but let it be made, for in making any proposition there is an invitation for consultation.

Representative McCormick's estimation of the military situation may be just or otherwise. There are forces at work upon this problem which the Representative from Illinois has not in his published article taken account of. These are the perennial forces of science, morality and religion. These forces are international, ever working in all the belligerent nations, slowly but surely moving towards one more triumph over national prejudices and the hatreds belonging thereto. These triumphs towards universal brotherhood form the white milestones that mark the progress of the race.

These pacific forces have their international representatives. And they are slowly marshalling their forces in the interest of the international brotherhood they represent. We believe that when Congress convenes next month it will have representatives like the Congressman from Illinois who will be prepared to face the grim situation and anxious to mobilize the higher forces that will overrule or replace the

judgments of the militant commissions, shorten the awful carnage, lessen the cruel slaughter and bring the peace that will be a triumph for democracy.

It is well whenever possible to catalogue these pacific forces now at work.

1. The Pope has summoned Christianity to the Council of Peace. He has called the devout of his great Church in all the nations to their knees, and it is a voice that reaches far and cannot be silenced. We share to a large degree the feelings of Archbishop Mundelein printed in another column.
2. The fraternal orders with all their mystic signs, symbols and grips that are intelligible in all the countries, their vows that are binding across the lines, with the great Masonic Order at the head, all these are pledged to a brotherhood that is in force on all battlefields and ever committed in theory at least to the high tasks of disarming the world.
3. The mighty forces of Israel are still tremendous elements in modern civilization. They represent the international nation that is vitalizing all the battle lines. The Jews cannot remain deaf to the call of their prophets. At the front and at home, in strength and in weakness, they must try to realize the Kingdom of Peace foretold by their prophets and promised by their unnumbered martyrs.
4. The academic world must assert itself more and more on the high lines of culture laid out by art, science, literature, statesmanship and diplomacy.
5. Motherhood, childhood, fireside agonies and altarside sanctities from peasant homes to the palaces of the rich and the council chambers of war lords cry out with increasing clearness for negotiations more than for cannons; for the sober second thought more than the waving of banners and the rattle of drums necessary to recruiting campaigns.

Representative McCormick is not alone. His deliberate words will find an echo in the council chambers of the war lords. They must, soon or late, command the serious consideration of our lawmakers. When Congress meets next month it will be the time for McCormick or another one to move a consideration of the "previous question," the question of how to bring peace to the distracted world by other than bayonet practice or cannon making. Then the President can with pride recall and emphasize his great demands for a "Peace without Victory." He failed "to *keep* us out of war," but a still greater honor awaits him if he can *get* us out of war by lifting the bleeding nations "above the battle."

"A peace worthy of the name, worthy of true civilization, will be the achievement of the thought of those who shall secure the acceptance of the mutual rights of nations, universal and permanent peace will be established on the basis of justice or not at all."

Henri Lambert.

What the Pacifist Is *Not*

IV.

The pacifist is not a traitor. And yet he is called such with a frequency and violence which argue no doubt upon the matter in the minds of thousands of good people! This characterization, however, must be accepted not as an accurate description of the pacifist, but as a startling revelation of the militarist mania of our time. For what are the facts?

Here is a man, a militarist, who has a certain set of ideas about the Great War, and the participation of the United States therein. No phenomenon of history was ever more complicated in its causes and character than this European struggle. About no contemporary event of similar magnitude and significance did men ever have so little exact knowledge. But out of all the confusion and ignorance inherent in the situation, this man has built up a theory or concept which constitutes his particular philosophy of the war. He believes that Germany is the enemy of mankind and the wanton destroyer of civilization. He believes that the battle against this race of Huns must be carried through ruthlessly to a triumphant conclusion. He believes that America must have her place in this struggle for liberty and democracy, and rejoices therefore at her union with the Allied belligerents. He deprecates all talk of peace until the German army is destroyed, the German Empire dismembered and the German people punished for their crimes against mankind. He urges in his own country certain specific policies for the prosecution of the war—the raising of an army by conscription, the establishment of universal military training, the financing of the enterprise by loans instead of taxes, the suspension of ordinary rights of free speech and free assembly. He advocates an economic war after the war. And he seeks an enduring peace not through "free peoples, free seas, free trade, world federation and disarmament," but through an armed alliance of victorious military powers dictating international concord on terms of its own advantage.

Now in his advocacy of these ideas, this man finds himself confronted by another man, a pacifist, who is guilty of the heinous offence of having different opinions in this business of world war. What these opinions are will be stated in a later article in this series. What it is important to know here is, that this pacifist has ideas of his own, and that these ideas do not synchronize with those of the militarist. Hence, because of no other proved offence than that of independent judgment, he is a traitor! He is a criminal, to be classed with men who plant bombs in American transports, sell designs of fortifications and battleships, impart information of army movements and formations, and in general give aid and comfort

to the enemy! He is a monster, to be disposed of like the traditional spy! Elihu Root has soberly declared that he should be shot at sunrise. Dr. Henry Van Dyke, exemplifying the finest standards of Christian idealism, has urged that he be hanged from the nearest lamp-post. The pacifist is a traitor, and must die the death of a traitor!

It will be interesting ten years hence to look back to these days of hysterical utterance and feeling, and ponder the meaning of this indictment of pacifism. It is doubtful, however, if it is necessary for any sensible man to postpone his judgment in this problem even a single hour. To such a man, it is evident in the face of things that the charge of treason as levelled against the pacifist is "the height of the ridiculous." His worst offence is that of disagreement with majority opinion about a problem so tangled and uncertain that centuries of historical investigation will see no final verdict. His most outrageous crime is that of opposing various military policies which seem to him a surrender of all that we are contending for against Germany. His unpardonable sin is that of seeking peace at the earliest possible moment, and finding the conditions of that peace in the elimination of all the things that make for war and preparation for war. These opinions of the pacifist may be as foolish as you please. His whole philosophy of life may constitute a perfect specimen of wrong-headedness. But such lapse of judgment never was, and is not now, treason! The pacifist loves his country as all men love their countries. He would serve and save his country in the hour of her trial, just as other men. He simply reserves to himself the privilege of determining how this love may be best expressed, and how this service of salvation may be most effectively bestowed.

There was a time when certain men were branded and burned as heretics, for no other reason than that they held a minority opinion about the nature of religion. History has vindicated these men as alone faithful to the highest spiritual truth. So also with pacifists! Condemned today as traitors because of their dissent as to the nature of patriotism, they shall yet be praised as the truest servants at once of country and humanity.

John Haynes Holmes.

Church of the Messiah, New York City.

Concerning Discipline

There is something inspiring in the perfect discipline of an army, each man doing his part unquestioning, the whole actuated by a single will. But the net result is good only when the highest motives control this single will. In the affairs of life, no one can ever be sure of this, and if the motive will be evil, the discipline which seeks "not to reason why" becomes the agent of the most abhorrent of tyrannies.

The subordination of the individual to the common service is praiseworthy or even safe only when it is willing and intelligent. When men with open eyes sacrifice their personal comfort or advantage to an ideal good, the final outcome, whether apparently successful or not, is an achievement of humanity. Effective service depends on discipline, but the only discipline which looks forward is that from within, not that enforced from without. It arises from individual self-direction, not from a required uniformity.

Discipline of any sort involves orderly use of one's powers and a share in some general system of common purpose. All discipline implies obedience.

In general we may recognize three types, both of obedience and of discipline, the paternal, the democratic, the social.

In paternal discipline the individual men are children of the all-powerful, all-wise, and all-benevolent state, which exists over and above them and whose affairs are beyond their control. As a matter of fact, the state thus conceived can have no real existence, and its members are at the mercy of dynastic favorites who have in one way or another secured the reins of power. A state theoretically impersonal, becomes in actual practice intensely personal and correspondingly selfish. To rule by "divine right" is to rule through the imagination. For in our age "divine right" is a dream or a nightmare without objective reality. If it exists we know no tests to prove it, while in all ages its claim has been the cloak of the grossest sins of pretense, selfishness and inhumanity.

Under paternal discipline the individual tends to stay where he is put. Freedom is to him that degree of cheerfulness which comes from finding a place to eat and sleep in an over-populated world. Under its regime he cannot well fall below his class, nor can he rise above it. He becomes the docile subject of control. As an escape from his industrial position usually brings discomfort and failure, he loses the noxious spirit of individualism which makes of every democracy a "land of contrasts." At the same time contentment with a prearranged status in life cuts the nerve of effort, destroying personal initiative.

Democratic discipline comes from within. Its possibilities vary with each man's natural inheritance, and with the effort he puts forth for himself or others. It shows itself in the breaking up of caste and the wide divergence of individuals from ancestral careers and from each other.

"Social discipline" is voluntary devotion to the welfare of others. At its best it is an outgrowth of democratic discipline. It is through willing effort that the great co-operative results of the race are achieved.

In any form of imposed co-operation the fine spirit of social service is somehow lost. It may not exist among all men, even in a democracy. But it cannot reach its consummate flower from any other soil. No state can be truly great except through the greatness of its human units. The final glory of democracy is not freedom nor yet opportunity, which means much the same thing. Nor does it stop with justice, which is the combination of the two. Above all else is duty, but duty self-imposed in view of the needs of fellow-men and the possibilities of their achievement. The discipline of democracy is effective in making men. It is the initiative of the individual man which makes and marks history.

DAVID STARR JORDAN.

The Brahmans of India

The caste system has been a social institution in India since the Vedic times, some four thousand years back. The westerners deride its entity, but there is a caste system among themselves no less galling and cutting than the system prevalent here. The difference being in the standard—the uropeans set up Mammon, the Indians blood.

What a nicety of distinction—a mathematical caste in the mesh! What a complicated class and its subclasses amongst Hindus in India!

The Aryan Hindus were very tenacious to keep their caste unalloyed.

While the Angles, the Saxons, the Goths, the Slavs, even the Mohammedans have all mixed with the conquered, the Aryan Hindus have succeeded to some extent to keep their blood intact. With such view, they originally organized four castes—the Brahmans, the Kshetrya, the Vaisya, the Sudra.

The Brahmans are the highest caste in India.

Whatever the faddists may say contrariwise, the lower castes do not pay homage to the Brahmans unwillingly.

The Brahmans even now rule the other castes, albeit living a poor austere life, but brooking all luxuries and riches for others.

You may see the influence of Brahmans even now when it is based on religion.

Some Marwari merchant millionaires in Calcutta were fined cakhs of rupees for selling adulterated ghee (clarified butter) with animal fat; and the fines were allotted for the purchase of cow grazing ground.

Those Marwaris are also excommunicated for a year. To our Oriental mind such punishment is well deserving.

The government has been forced to frame laws for the prevention of such adulteration.

What was the status of Brahmans in Vedic times? A Brahman's life is all religion: from sunrise to sundown his whole time is devoted to religious exercises.

In the first part, he is to lead a student life; secondly, he is to lead a domestic life; thirdly, an ascetic life in jungle; fourthly, a saintly life (called *yati*) near man's locality.

In the fourth stage, he becomes too old and infirm to stay in the jungle and naturally returns to neighborhood.

Now he is freed of all passions, worldly fears, cares. Now he tries to merge in God, teach younger generations life's true walks.

He must carry the precept of Christ,—"Love thy neighbor as thyself,"—into practice, not only to his neighbors, but to the meanest of God's creatures. The old ideals are now rarely seen in individual cases.

But yet in the hard competition, in modern times, the Brahmans still keep their pace high up in the western development.

The ancient Scriptures—the pride of India—are the outcome of deep Brahmanical researches into the spiritual sphere which, methinks, remain unrivalled in the history of the world, seldom known in the west. Even now the best of Indian religious teachers come from amongst Brahmans.

The Brahmans, by virtue of their office, cannot have the idea of engaging in a war: so the function devolved upon the Kshatrya class, which is still jingoistic.

The third class is involved in trade.

The fourth class (non-Aryans) is to serve the three upper classes. But times have changed! Now they have discarded the old tradition. There are numerous offshoots from these four classes, each of which makes separate groups.

SARAT CH. CHAKRAVARTI.

Golaghat, Anam, India, 20th Sept., 1917.

Archbishop Mundelein's Estimate of Pope Benedict

[In connection with a plea for the annual Peter's pence of the Catholic Church the Chicago Archbishop, as reported in the *Chicago Tribune* of Monday last, has this to say of the Pope.—EDITOR.]

"Nowhere in this wide world is there a Catholic worthy of the name who is not proud of our holy father. He is the one bright, calm, compassionate figure, standing forth amid the gloom and the noise and horror of this conflict that has rent asunder all Christendom. He is the one beacon of hope toward which the tired eyes of the stricken, sorrowing, suffering peoples of Europe and Asia have turned.

"To them he seems like another Christ, whose vicar he is, and it it is in answer to their agonizing, heartrending plea, 'Lord, save us, we perish,' that he cries out, even as did his master, 'Peace, be still.' And reverently have they listened to the holy father, emperors, kings and presidents, Catholics, Protestants, and pagans, allies, combatants and neutrals, and thanks to God, none of them in their answer to him have closed the door of hope of an early dawning peace.

"Surely, nowhere else will we find a more eloquent, a more beautiful, a more Christlike example to imitate than our holy father himself. From the first moment he took up the heavy burden of the papacy he has labored unceasingly to bring back peace and sanity to the frenzied nations of Europe.

"Even though poor himself and with his revenues cut off, this father of the poor, this comforter of the afflicted, reached down into his almost empty purse to share the few remaining pence with the suffering children of Poland, Belgium, and Lithuania."

The History and Principles of Free Religion

By George Willis Cooke

An Address Delivered at the Fiftieth Anniversary of the Free Religious Association of America, Ford Hall, Boston, May 25, 1917.

(*Concluded.*)

Reviewing the work of the Free Religious Association through the half-century of its existence, two questions may be pertinently asked: Is the association to continue its existence? If so, what are to be the purposes which shall guide its future efforts? Fifty years have brought some important changes in the attitude of the association, as they have in the world around it. Shall the association go on as a yearly meeting for the expression of the most progressive and revolutionary thoughts of the time? To this it may be answered that in no year since it was organized has there been a greater need for freedom of conscience, freedom of press and of speech, and freedom for the fearless investigation of all human problems, than at the present day. At no time has liberty been more in jeopardy than in the year 1917. It is undoubtedly true that there has been a change in the causes restricting freedom of utterance and of investigation, a growth of the use of coercive power, an enlargement of the use of autocratic authority. With the decay of interest in theology, a lessening of church attendance, a growth of interest in social problems, there has developed an indifference to what the churches and organized religion represent. We are frequently informed that science and religion have become reconciled, that every one now accedes to the teachings of the great fundamentals of religion, and that there is no organized or persistent antagonism to the churches and what they represent. As a fact, the criticisms of Christianity which resulted from its opposition to the theory of evolution have ceased to have utterance. It may be seriously doubted, however, if there has been any real advance towards the acceptance of the fundamental doctrines of Christianity. There is acquiescence, there is silence, and there is indifference, widespread and steadily growing. In his recently published book on "The Belief in God and Immortality," Professor James H. Leuba has shown what a large proportion of the university students and professors of the country have discarded the old beliefs, are indifferent to their appeals or reject them with contempt. There are many other evidences that the silence of the scientific investigators and teachers of the world is not owing to a renewal of their faith in the old religions. What causes them to remain silent where Huxley and others spoke out is that they are too seriously concerned with the great problems of science to turn aside for criticism and controversy. Outwardly, at least, evolution is no longer antagonized, and, therefore, there is for the man of science no reason why he should fight back in its defense.

It is repeatedly said that we have come into a new and constructive era in philosophy and religion. Since most of these numerous claims made of this nature are based on an acceptance of the occult, mysticism, a modified supernaturalism, and an interpretation of biology and heredity which no scientific student can accept, it is questionable whether any real gain has been made in this direction. The repeated assertion that religion has taken on a new phase, that philosophy has reached new and securer heights, gains nothing whatever by mere repetition, in the absence of substantial proof that such gain has been made. The running after Bergson does not make a new philosophy, and gives religion no more fundamental basis. Those who put forth the new claims have more credulity than knowledge, more faith than substance of truth. They forget that a day comes after tomorrow, when Bergson will be no longer the latest philosopher, and when religion will take on phases not dreamed of at the present time. It is as easy to dogmatize in behalf of liberalism as it is in behalf of orthodoxy. What we need is the open mind, the right of freedom of thought and utterance.

Again, the growth of corporate power, the concentration of wealth, the demand that labor shall be submissive and obedient, has led to the use of a large degree of restriction on freedom of utterance with regard to all radical social problems. The advance of the war-spirit throughout the world has also largely conduced to the demand that freedom of utterance shall be curtailed in behalf of military efficiency. We may hope that this tendency will be only temporary in its manifestations; but for the time being it is everywhere in evidence, and it closes the lips of all but the most daring of the lovers of peace and haters of war. On this phase of recent developments it is not necessary to enter largely, though we must recognize the fact that free speech is much curtailed for those who are radical and progressive in their religious and their social convictions. While this condition remains there is ample work for this association in its pleading for freedom of conscience and freedom of investigation.

It may be pleaded, also, that in no time has there been greater need for the spirit and the method of science than at present. On every side science is nominally accepted, but it may be doubted if its spirit has penetrated deeply into the religion of our time, even on the part of those professing the most liberality. Its method has been accepted to some degree, but hardly so in the popular manifestations of Christianity, if we may judge from some recent exhibitions of its teachings and widely accepted attitude. Even now there is a need for that reticence in regard to the spiritual and the supernatural which agnosticism commends as essential to a broad and profound study of what religion has historically represented. If the agnostic attitude is abolished, credulity takes its place in the revival of faiths which ought to have been long since rejected. Who that keeps his ear to the ground of world-wide manifestations of the religious spirit can doubt that we are now passing through an era showing many exemplifications of the absence of the scientific spirit, and of the advance of mysticism and credulity!

Without dogmatism, with the modesty of the scientific investigator, but with the desire to know what is most truthful and most serviceable, because of that which the future will disclose in the evolution of mankind, we may seek that which may be most worthy to guide us in the years to come. First of all, then, must be our faith in the future of humanity and its great destiny in the coming ages. We must, therefore, hold to this faith: The welfare of humanity must be the supreme object of the religion of the future. We must declare that above all nations, religions, and Gods, is humanity, the creator and sustainer of them all. To this end we must recognize in God the collective ideal

of the human race, its attempt to manifest its universal elements in concrete personal form, never greater than its reality, and always the reflection of its inner spirit, its creative power. In monarchist and autocratic ages God is a supreme ruler of the universe, a Caesar throned in heaven. As the divine right of kings declines, God grows more gentle and fatherly, and ceases to be a tyrant and a despot. In democratic lands, and in scientific ages, God is conceived of as immanent in the universe, and his autocratic personality disappears. As this process goes on, and collectivism becomes the world-wide political and social rule, we may assume that God will more and more become the reflection of the beneficence which binds all nations together in peace, and of that unity of the universe which science discloses.

As we look across the Atlantic and see all the great Christian nations madly fighting each other, we may ask, What has Christianity done to make them more pacific and humane? All of them equally trust in God to carry them through this struggle, and to give them victory. What kind of a God is it to which all the combatants address their prayers, each side alike confident that God will hear its appeal for the overthrowing of its enemies? Have we not a right to conclude that such a God is not worthy of our belief in his existence? And shall we not conclude that Christianity has utterly failed to make these nations more humane, and more intent on the welfare of mankind? We may gladly admit that many individuals have learned the higher Christian lesson, and desire and work for the good of their fellows in the true spirit of social service; but it cannot be that these nations have profited by what is most noble and beneficent in their religion, whatever it may be. We can but conclude that the world is yet waiting for a religion that is equal to the requirements of humanity, that will inspire a faithful devotion to the needs of man as man, ready to sacrifice all for the welfare of mankind, and for that of each human being, however lowly he may be. The first great demand which Free Religion can and must make upon the future, therefore, is for a humanist faith, a faith supremely concerned for the welfare of humanity, and for the good of each individual man, woman and child. No historic religion has reached that height; and here is our opportunity, an opportunity great and commanding. This demand and this opportunity have been defined by a sociologist, who says: "The conscious exertion of individuals must be directed toward the survival, growth, and perfection of the race with all that this implies, and toward the development of a scientifically determined and controlled social organization which will contribute to this end." This is what the world of today asks of its religion. That the Christianity of the present time does not answer to this need and demand has been recognized by Dr. Stanley Hall in his recent work on "Jesus, the Christ, in the Light of Psychology," who says that, "in its relations to the secular life we seek to forget it, while science, its own child, is estranged from it, if not actually hostile toward it. Its cheerfulness is chipper and falsetto. Its creeds are clung to by an arbitrary will to believe, with penalties for failure to do so; and religious feeling, if cultivated at all, is as an exotic if not as an artifact. God and another life are a far cry. The clergy are rhapsodists and sentimentalists, or else sophists. They are never abreast of scholarship in their own field, and hence are timid and half-hearted in their faith, or else they preach with paralyzing reservations. Their education is handicapped with more limitations and inferiorities than that which qualifies for any other calling."

The Free Religious Association began in the spirit of a frank individualism, tempered by the need for fellowship and co-operation. It's "great law," according to one of its first organizers, was for the recognition of "the still, small voice of the private soul." Even he, however, found that this assertion of individual freedom had its limitations, and the very recognition of the universality of the religious sentiment, the conviction that all religions are fundamentally one, led inevitably to the conclusion that religion must ally itself with the social needs of mankind. More and more, as the movement has gone on, this fact of the essentially social nature of religion has come to the fore. The study of the early religions in every part of the world has made this truth one of the primary laws accepted by the science of Comparative Religion. No informed person now attempts to deny the statement that religion had its origin in man's social needs, that religion is a social creation, a product of the collective mind. And this brings us to a great new fact of psychology, that the higher thinking of the world in all creative directions is the product of the race-soul or the group-mind, and not that of individual geniuses. Even the highest and most perfected religions of the past show this effect of the syncretic action of the religious soul, which obeys not the individual but the social mind in its creative activities. When we recognize the conditions under which man began his career on the earth, we see the need he had for collective interest and action, and that in this demand is to be found the origin of all religions. At first a little group or clan, then a tribe, and finally a city, state and nation, expressed the developing needs of men. As this collective process went on, religion expanded from savagery to civilization, from animism to monotheism. With the widening of the circle of the group, and the greater the degree of its inclusiveness, there has come an expansion of religion, with an enlarging freedom for the individual corresponding to the growth of the collectivity. In this modern world, with its innumerable means of intercommunication, with all the ends of the earth brought, as it were, into immediate contact with each other, it is no longer possible to accept the God of a tribe, city, a little out-of-the-way nation, or that of any one nationality or race. The religion for today must be a world religion, the voice of all races, kindreds and tongues, the collective purpose and spirit of mankind through all the ages. It cannot be sectarian or provincial or belong to any historic period or race. It must be genetic, human, universal. It cannot be accepted as the revelation of any individual, but of the collective mind. It belongs not to the chosen people of a provincial God, but to the universal soul of all races in all ages. It is not that of any one son of God, whether born in India, Palestine or Arabia; but that of all the sons of man, wherever born, and under whatever conditions. This law of universality cannot be ignored if we would have a free religion, one answering to the needs of this modern world.

We are facing some great new problems in the world of today, which must have direct meaning for

religion or religion will lose its power to enlarge and inspire the lives of individuals and of nations. The first of these is the problem of labor, the man who toils, who is in the factories and the slums. This man is becoming more and more a social and a political power. He is demanding recognition, that there shall be a real democracy established in all nations, that it shall be not merely political but industrial, that in some large measure there shall be freedom and equality of opportunity for all alike. The government which gives opportunities to some which it denies to others no longer answers to the demands of this rising tide of democratic claim for recognition. Can we have a real democracy, one that is inspired by the spirit of fellowship and brotherhood? The answer, we may think, has a profound meaning for religion, for religion in any historic form is doomed if it unites not itself with this democratic demand, and does not give hope and courage to the toiling millions. It must not merely give words of sympathy, but actual service in demanding this larger fellowship, this greater opportunity for the masses of mankind. Any religion which is joined to the elite, the cultured, the powerful in wealth and authority, is doomed by the very fact of its narrow and prejudiced sympathies. The voice of religion must be the voice of the great democratic fellowship of all who toil and bear burdens, of all who sweat and sorrow, if it is to live on into the future. This voice of the great democratic mass is as the voice of Esau, it may be, but he is one crying in the wilderness of our modern industrial world, and will be heard more and more until religion heeds his call, and gives him motive, courage and success. We cannot stand aside from this new call of humanity and hope that any word of ours, any faith we accept, any religion which seems good to us, will long endure if it does not march with the great democracy. We must have the enduring faith which says that the voice of these burdened millions is the voice of God, if any religion we profess is to have meaning through the coming ages.

The rising tide of democratic demand is not only that of labor, but also that of woman. Here also is to be heard a new call to religion for direction, for sympathy, and for fellowship. In all the churches of today women form the larger part of the congregations, and yet they have not heard woman's demand for an active sharing in all the interests of this new modern world. Singularly reticent are the churches to this fresh democratic pleading for the sharing of all in the fellowships which determine human destinies as they lie before us in the future of mankind. From their pulpits all the preachers call upon a Father who has no Mother by his side. They appear to be blind to the fact that fatherhood is impossible without motherhood. If they plead that God is without sex, then they should discard the use of words which imply sex in the autocratic form of its old tyrannies. In this, as in so much else, they remain indifferent to the implications of what is merely traditional or historical, perhaps because they have not read history with open minds, and with readiness to accept new convictions and fresh ideas. The time was in all religions when every father-god had a mother-god by his side, and perhaps she was the more important of the two. The mother has been forgotten, but the father has been retained. Why not revise away the father and bring religion into harmony with the newer conviction that what belongs to sex has no place in religion, if that is what we now believe.

It is not to be ignored that women are on every hand bringing forward the democratic plea for recognition in every phase of the new life of the new time. We cannot grant to women citizenship in the state without giving them the fullest possible recognition in religion. In other ages they have been recognized as inspired prophets; and any wide-reaching study of the history of religion in the past must give heed to the fact that they have had, in spite of tabus and restrictions, a very large influence upon the development of religion. It needs no prophetic vision to recognize the patent fact that they are certain to have a far greater influence than ever before on the religion of the coming ages. If Free Religion has any meaning, it must identify itself with the cause of woman, and with her right to freedom and fellowship in all which concerns the future of the race.

To plead the cause of the toiler and of woman is also to plead the cause of man, for these together make up the great democracy of humanity. At this passing moment, when the nations are thrusting at each other with desperate intent upon victory of one over the other, it may seem that no great ideal of international peace and federation of the world for the progress of mankind can find any recognition. We know, however, that a day of the cessation of the present conflict is coming, when the economic antagonism and the demands for commercial supremacy must be reconciled with the demands made on the other side, and reconciliation must be made on such basis as can be secured. In that day, when it comes, and after it for many years, will be heard again the pleadings for a common basis of world-fellowship, which shall seek the good of each nation, large and small, on a basis that will secure the co-operation of them all in a world unity, which shall have its foundations in a world democracy. It need not be said for or against this outlook for the future that it is the dream of idealists. It must become also the demand of all practical men and women, of all who seek for the incoming of a democratic world, and of all who have at heart the advance of the religion of humanity. Indeed, this reconciliation and co-operation of the nations to advance their common interests will be the incoming of the religion of man, the triumph of a humanist faith. World Unity and Free Religion, then, are but two names for the same thing.

There are churches enough already, and Free Religion need not seek to add to the number. What it may do, and what there is an ever-urgent call to have done, is to make those which now exist, the exponents of what is humane, just, and wise as concerns human welfare. We may spare heaven for a little time, if we can make earth a better place in which men, women and children can live. We may turn away from the call to save our own souls, in order to free the minds of the ignorant and enslaved around us. We may indeed forget God, if we can give liberty to those burdened with poverty and disease and darkened minds. And this is not forgetfulness of religion, but the finding it in highest measure. No religion can meet the needs of the future which fails to serve man oftener than it worships God. Free Religion says plainly and unequivocally that God exists for the service of man, not man for the worship of God. Service and worship must be in spirit one and the same, not

a rite or a formality, but a collective effort to bring to mankind the things which most serve and which most inspire. It is with this intent that Free Religion, after the passing of this half-century, still pleads for freedom and fellowship in religion, for the sympathy and co-operation of all religions, and for the religion of humanity. The need is as great now as it was fifty years ago, and the oportunity has widened in many directions.

Put Yourself in His Place

There ought to be shown by the people of America the most appreciative sympathy for their fellow citizens of German ancestry. Many of them are attached to their fatherland by the strongest ties that memory can create. They or their fathers came to America with high hopes. They entered joyfully into all the opportunities and privileges of our great democracy. Many of them have attested their devotion to the country of their free choice by heroic deeds on the field of battle. During the civil war they saved one state to the Union. Here their children were born and here they will live unto the end of their lives. They are of us and for us. It is true that in the great world conflict their sympathies have been for the most part with the fatherland as those of English parentage have given theirs to the motherland.

But now has come a situation which means to every man and woman of German ancestry, no matter what may be their views on the origin of the war, agony of soul. In the army across the seas are their brothers, cousins, nephews and in some cases sons. They are loyal to America. It is their country, their homeland. It is the country of their children. But many of them are not convinced that the war is justified. To them it is a great mistake. Rightly or wrongly they hold to this view. Put yourself for a moment in the place of one of them whose brother is in arms for what he believes to be the defense of his fatherland. If you can do this you will understand something of the anguish that is in the hearts of many of our fellow countrymen. We can afford to be patient. We can afford to be sympathetic. We must be so for the sake of America and the sake of humanity if for no other reason. Bitterness and harshness now will mean strife and antagonisms that ought not to be in the future. The problems of America are hard enough without our adding to them by our thoughtlessness and severity of judgment at the present time. America is still the "melting pot" of the world. Here we must show the world how people of every race, even in times of greatest stress, live together in peace.

We cannot force people to love America. But by justice and sympathy we can attach all, who live between the two seas, to her and her ideals by ties that are stronger than steel and more enduring than granite. Not by the beating and kicking of men can we secure respect for the flag. But that can be done by making it always stand for the principles of democracy and the ideals of justice. Those who are endeavoring to make it do this are lovers of America and supporters of her ideals.

ARTHUR L. WEATHERLY.

Thoreau, Fifty Years After

The real genius often waits fifty years or more after his departure for worthy recognition or anything like adequate appreciation. The prophet, the man who sees ahead of his time, is often not only without honor in his own country, but in his own time. Henry D. Thoreau not only had scant honor in his home town, Concord, Mass., while in the flesh, but was given no great respect anywhere else. Not that he sought for it or particularly cared. Many of his fellow townsmen, in fact the majority of them, who gave him any thought at all, considered him a queer, crotchety, shiftless, opinionated kind of fellow, a sort of cross between an infidel and an anarchist. Very naturally, too, he was held in disesteem because he seemed to have a sort of contempt for many things that are commonly held as the sure, if not the paramount foundations of respectability, for while not a man of wealth, he was not concerned in money-making, did not seem to care for the good opinion of people, and rather ostentatiously did not go to church and refused to pay his poll-tax. Had non-attendance at church still been a penal offense, as it had been at one time in the colony, he would no doubt have gone to jail as complacently in the one case as he did in the other. His refusal to pay the tax was his way of protesting against the administration for going into the war with Mexico. His jailer, Sam Stoples, offered to loan Henry the money, but it was not accepted. But someone, no one seems to know just who, slipped the amount through the door of the sheriff's office that night, and the prisoner was released next morning. The opinion that Thoreau was shiftless and crabbed was held by many people who ought to have known better. Some of these, of whom Lowell was one, wrote about him, and while giving him some credit as a sort of genius, the impression that readers far and wide obtained was not much different from that held by his unappreciative fellow-townsmen. But Ralph Waldo Emerson appreciated him very highly and so did Frank Sanborn and a few other discerning souls, men and women whose names were on his calling list.

It seemed eminently fitting therefore that a son of Emerson should give the leading address on the occasion of the deferred public observance of the one hundredth anniversary of Thoreau's birth last month (Oct. 25th) in Concord town hall. It was only in the gallery that the present writer, who came a bit late, could find a seat, though the hall was a spacious one. The program, in keeping with the subject, was very simple. There were no brass-band or orchestral accompaniments, nothing that anyone would call oratorical or eulogistic. Dr. Emerson, a thin, spare upstanding man, now retired from an active, arduous local practice, told of his personal recollections. When the doctor's father was abroad, he being a boy in his early teens, Thoreau was the man of all work at the Emerson home. He did the chores, getting in the wood and doing whatever was needed for the comfort of the family. He was a favorite with the children. They were always glad when he came in as he would, in the evening, pop corn for them in an old bed-warming pan and tell them delightful stories about the things he had seen in the woods and fields. In summer time he made whistles for them out of willow stems and pumpkin vines and taught them how

to make them and how to blow on them as on a trumpet. The character portrait of Thoreau as popularly held, the Doctor failed to recognize. He said Thoreau instead of being lazy and shiftless was quite otherwise. He was handy with tools; could fix a refractory gate or door or mend most anything around the house requiring mechanical skill, whether in wood or metal. While in Harvard college, where he graduated with fair honors, he learned something about chemistry. This helped him to improve the business of his father, who was a pencil maker. Hitherto American pencils were gritty and greasy, a sore temptation to profanity. Henry applied his chemical knowledge, combined with observation and mechanical ingenuity, and succeeded in making *the best pencil then made in America.* When his father and brother died he continued the business long enough to secure a modest competence for his mother and sister. As for himself he thought life offered rarer opportunities than to make pencils, even though they were the best possible. So he gave himself for many years to a close and sympathetic study of nature, not from books, but face to face in the nearby woods and fields. Here by his dominant interest and his achievements along this line which he has embodied in many published volumes is his great contribution to the world. His works are perhaps read more generally now than those of any other writer of his time. He was a pioneer in what we now call Nature Study.

His carefully written journals of on-the-spot observation and study have been the inspiration and text-book of many who in these later years have become interested in the better understanding and appreciation of the great out-of-doors. What he did, and was thought very queer and shiftless for doing, is now taught in the public schools. In his lifetime his books went begging. When two or three hundred copies of one of his ventures were returned to him by the publishers he accepted them with grim humor, saying he had now quite a respectable library of well-bound volumes. Today they would be worth a little fortune. In his earlier years he himself was a school teacher, first in a public school and then in a private one which he and his brother maintained successfully for a few years until the war broke out. He threw up his job as teacher in the public school because he did not believe in corporal punishment; not that he had any trouble with discipline. Then, too, his methods of teaching were, as Dr. Emerson notes, fifty years in advance of his time. Former pupils on being interviewed by the Doctor gave very high praise of Thoreau as a teacher. He opened so many lines of interest to them. Like George Washington, Thoreau was also a surveyor. This took him out in the woods and fields. His services were in frequent local demand, and his work was unusually accurate. But he didn't care to be just a surveyor of boundary lines between farms, although the money which he earned for it did come in handy. In regard to money, while he never had any to speak of he was one of the most independent of men. He thought it a great mistake that people should spend the better part of their lives in money getting. And to show just how to do it or at least to show that it could be done he went out to Waldenpond, built with his own hands and a few borrowed tools, a house ten by fifteen with a cellar six by six and seven feet deep, cutting down some "young arrowy pine trees" for the timber and buying some second-hand lumber from an Irishman's shanty; complete cost figured to a half cent, $28.12½. Here he lived for nearly two years, at the cost of an actual cash outlay of less than *four cents a day.* Of course he raised corn and potatoes and garden vegetables, but this did not employ all his time, by any means, so he had plenty of leisure for intimate converse and acquaintance with the squirrels and the wild things of the woods and fields. He believed that it was foolish to labor incessantly so as to obtain leisure at the close of life when we can make the least use of it. However, he did not expect that his method would be widely adopted but he doubtless thought it might serve as a sort of suggestive object lesson for souls hungering for a greater freedom from pecuniary bondage. How timely just now is the story of how he lived comfortably and worthily on a cash outlay of a dollar a month.

But to return to the story of the anniversary. A bust of Thoreau stood on the platform. It showed a man of pronounced character, large nose of the Julius Caesar type, open countenance and frank, manly bearing. It was the work of Mr. Ricketson, who was present and who exhibited the flute on which Thoreau lovingly played, for the great nature lover and man of so many parts was also something of a musician. The likeness, although made by one who had never seen Thoreau in the flesh, was pronounced by Dr. Emerson an excellent representation.

Thoreau took an actve and courageous part in the stirring times of the anti-slavery conflict. On one occasion at least when called on in an emergency he served as conductor, engineer and brakeman on the so-called underground railway on the through route from Concord to Canada. This he did courageously, discreetly and with his usual efficiency.

Writer of many books, more widely read and studied now perhaps than those of any other of the famous band of Concord authors, he was also a poet who on occasion could and did turn off creditable offerings to the muse. But much of his prose is in thought and felicity of expression, poetry. Many there are today who feel greatly indebted to Thoreau for helping them to recognize and feel the beauty and joy of God's out-of-doors in the nearby everyday woods and fields and along the highways and byways that invite us from our dooryards. He has also taught us how we can enjoy the mountains or the seashore at small expense if we are willing to go with little baggage, say a blanket, a frying pan and a bag of beans, and are willing to walk or paddle our own canoe. For some years the present writer has been acquiring the Thoreau habit of walking and looking intimately at things along the highways and byways and across lots, and although now nearly sixty by the almanac, he feels that it has taken about thirty-years off the count.

The second part of the program, to continue the story, consisted of colored pictures thrown on a screen showing places Thoreau had written about. They were made by the Rev. Herbert Gleason of Cambridge, Mass., who accompanied their presentation with interesting explanation and comment. For a number of years Mr. Gleason has been coming to Concord and has made it his delightful business to go over the identical ground as nearly as he could and picture the

places visited by Thoreau and study them on the spot. The result is not only an interesting collection of pictures but an interesting book "Through the Year With Thoreau," just from the press.

Mr. Gleason having retired from the active ministry some years ago seems also to have renewed his youth, as a disciple of Thoreau, who, by the way, may be called our modern St. Francis, not of Assissi, but of Concord. We may never quite call him a Saint, but the time may come when Concord will build a monument to him. In fact, a nearby private school for boys has built a museum of natural history and has called it by his name, though as a matter of fact, Thoreau had little use for museums. As Dr. Emerson said, Thoreau exemplified the fine art of brave and simple living. A man who did it so well and so faithfully may well become our guide and teacher.

More than any other, at least in these later years, he has taught me the religiousness of God's out-of-doors. To me he seems a profoundly religious man, for his altars were everywhere where leaves grw or stars shone or winds blew, and he wrought manfully not only to see the outward beauty but struggled to get a vision of the spiritual symbolism of all these forms of life and order, and as if he were conscious of a high commission he dare not disobey, he labored day by day and into the night, through toiling years in cold and wet, with pencil and pen, indoors and out, that he might set down as a faithful surveyor his findings and make, as it were, a chart for the possible help of others to come after him on life's pilgrimage through this brief interval of time and space. Thoreau defines the true philosopher as "one who so loves wisdom as to live a life of simplicity, independence, magnanimity and trust." Was not this a good character description of himself?

When he walked Concord streets he may at times have felt lonely. That is the penalty of genius. Once when asked how it was that he did not seem to be popular, he said, as quoted by Dr. Emerson, "There are times when I want to soar, but the higher I soar the more lonesome I am." Could he have looked into Concord town hall the other night, crowded to the doors on two floors, he would not have felt so lonesome, mayhap, for the people had also learned that if they had not wings they could at least look up and admire one who could rise to the loftier heights of vision and experience. N. S. HOAGLAND.

Concord Junction, Mass.

The Growth of Militarism in Canada

In the few months which have elapsed since the United States was drawn into the European struggle thoughtful Americans have had ample opportunity to see something of the fruits which war inevitably brings forth. Whether the war be justified or not, and whatever be the merits of the belligerents as embodied in their blue books and red books, green books and yellow books, it is well to observe, as closely as may be, the various changes now taking place amongst us.

The contention for which I shall seek to offer some evidence is that in the process of "making the world safe for democracy," democracy itself is receiving staggering blows. To save democracy, as far as this is possible, from the rising flood of militarism, is, it seems to me, the present paramount duty of every lover of this commonwealth. Transcending far, in my opinion, any ending of the war which is at all within the bounds of probability, is the need to preserve the spirituality of this nation, and to hold the ground gained by past generations of democrats.

Having lived in Canada for many years before the outbreak of the war down to a few months ago, and having occupied during the whole of that time an editorial position on one of the chief Canadian dailies, I feel I am in a position to say something as to the effects, the spiritual effects, on a normally generous-hearted and democratic people, of being plunged into the bloody carnival of Europe.

In a word there has been in Canada, in my opinion, a progressive deadening of spiritual perceptions, a progressive paralysis of spiritual processes and a progressive jettisoning of democratic ideals.

There is audible in all lands today a sort of friends' chorus gleefully chanting the death of democracy. Now and then a chorister breaks out into open mocking laughter. And when one reflects upon what has taken place in Canada since August, 1914, one has some understanding why the enemies of popular government are unable to conceal their joy. While nothing can shake my faith in democratic principles or make me believe that democracy will perish from the earth, my Canadian experience convinces me profoundly that this war is spelling an absolute set-back to human progress.

Democratic movements will not, in my opinion, in Canada or elsewhere, start afresh after the war from the vantage ground of the pre-war period. There is overwhelming evidence, I believe, that the spiritual change wrought in the Canadian people by the war will have rendered them less susceptible than before to liberal ideas. The mental consent they have given to the waging of war, and the spiritual state they have been forced into to support and prosecute the carnage, will find them at the peace confused and distraught before emboldened privilege and reaction.

Of this condition, indeed, special interests have already been taking immense advantage. The process, I admit, may not be altogether a conscious one, but it is a sure and certain one. In Canada, as in the other belligerent countries, reaction and privilege will do their level best to turn every drop of bitterness and hate sown in the war among the common people and suffused through popular institutions, into coin of the realm.

Discussing this latter point, one has only to consider, for example, the changed prospects before the free trade movement in Canada to recognize that I am not exaggerating. In the very first months of the war the Canadian protected manufacturers took advantage of the situation to raise the general tariff 7½ per cent and the British preferential tariff 5 per cent. Since then the Tory press of Canada has been maintaining an abusive and even vituperative campaign against Canadian free-traders. The following, from a recent issue of the Toronto *News*, whose editor, knighted under the present regime, is the Canadian correspondent of the London *Times*, is a characteristic outburst:

"They [free-traders] are political ghosts from whom a multitude of their own followers turn in dis-

tress. The whole economic fabric which they builded has fallen into ruin. Even British radicals from whom they received their gospel have rejected the ancient teaching."

To these hot aspirations of special privilege the Liberal press of the Dominion offers but a feeble protest. Indeed, their defence suggests a battle already lost. For example, the Toronto *Globe,* often regarded as Canada's leading newspaper, replying to the Toronto *News,* says:

"The burdens of this war and the military necessities of the future may lead to a modification of her [Britain's] fiscal policy, but this will not be done to the breakdown of Liberal doctrines, but to the rise of anomalous conditions that in their turn may lead to suspension of fundamental laws."

Was ever surrender hidden beneath such well-sounding but empty verbiage? Military necessities! As though tariffs were ever adopted save for "patriotic" reasons!

It need hardly be stated that the Christian churches of Canada have from the beginning been active centers of war organization, as they have been in the United States. With the exception of one or two courageous spirits, numerically negligible, Canada's Christian ministers have been prominent in urging a vigorous prosecution of the war and have themselves acted everywhere as recruiting agents.

This condition, of course, is being paralleled in this country, but it may at least be hoped that America's Christian ministers will struggle more successfully against the leaven of hatred than have their Canadian brethren. Some months ago, in a Winnipeg public school, the English-speaking children hissed at the two or three German-speaking children in the class when the course of a geography lesson turned to Germany. The incident was related to me by the teacher herself. When I told it, in turn, to a Canadian doctor of divinity, who has gained, and deservedly gained, a national reputation for advanced and fearless thinking, he replied: "Oh, there's no harm in that. A little hatred isn't a bad thing. There's lot of hatred in the Psalms."

Another Winnipeg clergyman, who has always ranked as an excellent and decent fellow, said in a recruiting speech delivered between two acts in a theater: "I think of a German with the same loathing that I think of a snake."

The House of Bishops of the General Synod of the Anglican Church of Canada voted in the fall of 1915 for the restoration in the Anglican hymn-book of the verses of the British national anthem containing the lines: "Scatter our enemies and make them fall. Confound their politics, frustrate their knavish tricks," etc. It is but fair to say that the Lower House of the Synod voted against restoration by 89 to 72. The Upper House, however, as stated, reversed their decision.

Commenting upon the non-appearance of the verse in the Anglican hymn-book, the Toronto *Mail and Empire* said: "Its omission was a concession to the mealy-mouthed and weak-kneed among Canadian Christians."

What has been the influence of the war upon some two million boys and girls in the schools and colleges of Canada? Day in and day out for three years they have been taught that one hundred millions of their fellow creatures are monstrous beings beyond the pale of civilization. Where in the past one war picture hung upon the school wall in Canada, two war pictures will hang in future. There will be fresh glorifications of war in text-books and school songs. Is it not significant that a Manitoba school superintendent writes the following in his latest report? "During the the year we were able to add a number of war slides to our stock. These, added to those we already possessed, have proved of great value in our work."

In a Saskatchewan village the school children were taught a patriotic song, each verse of which finished up with the line: "We'll show the German bully that we've got a mailed fist, too." The English-speaking children formed the habit, whenever this line was reached, of shaking their fists at the German children of the class, of whom there were several. After some crying scenes the German children were withdrawn by their parents and local protests against the song reached the Saskatchewan Department of Education. The song was suppressed, but not before the teacher, a graduate of an English university, had fought the department and had insisted that the song was unobjectionable. To be quite fair again I must add that an English-speaking Methodist minister vigorously condemned the song and helped in its suppression.

At the beginning of the war the press of the Dominion showed restraint and indeed generosity toward the German and other enemy populations. It appealed for a recognition of their painful position and asked for consideration and tolerance. It recalled what services Germany had rendered to the world and how often her achievements had been cited as an example and inspiration.

Today there is little of this liberal spirit left. Germany is visualized as a single wild beast to be hunted down, caged and even slain. "Blood-crazed Huns," shrieks the London *Advertiser,* while a Winnipeg daily berates the pacifists for expecting peace when "human wolves are out to devour mankind."

In politics Canada will have to reckon for many years to come with a military class. An earnest of what is likely to come showed itself a few weeks ago when a body of returned soldiers entered a farmers' convention in the city of Brandon and objected to a pacifist member of the Manitoba Legislature addressing the gathering. When the same speaker a few days later delivered a pacifist address in the Legislature at Winnipeg the returned soldiers' organization petitioned the Canadian Government to expel him from the House.

In a recent issue of the *New Republic,* a writer describing the efforts at organization of Canada's returned soldiers, makes the following significant remark: "An interesting feature in the movement is the frequent allusion to the Grand Army of the Republic. The constitution of the G. A. R. is being studied in view of the future merging of all the local returned soldiers' leagues into a national organization."

Since this article was begun the returned soldiers in Winnipeg, Toronto and elsewhere have prevented by violence the holding of any meetings to protest against the Conscription Bill, which, at this writing, is still before Parliament and has not been enacted into law.

A. VERNON THOMAS.

Brooklyn, N. Y.

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THE FIELD

"The World is my country, to do Good is my Religion."

EDWIN MARKHAM AT LINCOLN CENTRE.

The Abraham Lincoln Centre and the Lincoln Centre Fellowship were honored Monday night by the presence of Edwin Markham of New York City, "poet, seer, and friend of everybody," to quote the apt phrase of Mr. Jones, who presented him, and to whom Mr. Markham responded with equal accuracy in the term "friend of the world." Mr. Markham is no stranger to Lincoln Centre, where he has made frequent visits in the past and where he is ever a most welcome guest.

The tables were crowded to their utmost, one hundred guests being seated at the dinner and some fifty others coming in later to hear the reading. Mr. Markham, happy in the deeply attentive, appreciative and insatiable audience, gave freely of his best, and responded again and again to insistent demands for "just one more poem," for this or that favorite. He prefaced and accompanied his reading from his three books of poems, "The Man With the Hoe," "Lincoln" and "The Shoes of Happiness," with inspiring comment on the nature and value of poetry, the mission of the poet, and the contribution both are constantly making toward enabling the individual to perform life's supreme duty, which Mr. Markham interprets in the Swedenborgian phrase, "the service of the good."

Among the poems read were one to his son Virgil and one to the birdsnest Virgil brought him; his magnificent ode to Lincoln, and several of the Quatrains, of which verse form Mr. Markham is surely master; and "Semiramis," which the poet "dislikes least of all his writings," and finally, after repeated demands from his audience, "The Man With the Hoe," which after all the years remains the finest plea in literature for justice to the toiler.

Mr. Markham closed the evening with his great Quatrain, which has often been quoted in Unity, but which can never have too many repetitions:

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!"

At the next meeting of the Fellowship, Dec. 12, 1917, those present will have the pleasure of hearing Seumas McManus, who will talk upon Irish lore and give readings from his own verse. Reservations for the dinner at the rate of fifty cents per plate should reach the Lincoln Centre office, 700 Oakwood Boulevard, not later than December 10. These dinner-readings are among the most delightful events held at the Centre and should attract many people. All are cordially invited to attend them and to join the Fellowship, the annual dues of which are one dollar with initiation fee of one dollar.

S. M. Q.

THE AUTHOR OF THE NEGRO PLAYS.

Who is Ridgely Torrence? To what is his interest in the negro due? How did he come to write his plays for a negro theatre? Tell us something of the man.

The recent publication in one volume of Mr. Torrence's three negro plays: *Granny Maumee, The Rider of Dreams* and *Simon the Cyrenean,* has brought an influx of such questions as these. Here is the answer:—

Mr. Torrence now lives in New York in an old dwelling house in Waverly Place, which has been made over into apartments. On the top story of this building there is an apartment rich in literary associations. Here the late William Vaughn Moody lived from 1906 to 1909, and here at different times Percy MacKaye, Vachel Lindsay, Edwin Arlington Robinson, Padraic Colum and Rabindranath Tagore have lived, and here now is the home of Mr. Torrence and his wife.

Mr. Torrence was born in Xenia, Ohio, in 1875. Xenia was, before the Civil War, one of the stations in the underground railroad along which fugitive slaves fled to safety in Canada. The town became a sort of myth among the negroes of the south, a half-way house to safety, and after the war its reputation persisted. Xenia remained one of the towns toward which the southern negro instinctively made his way when he crossed the Mason and Dixon line. And in the colored section Mr. Torrence found many charming playmates among the little darkies. It was here that he first came to know the soul of the negro.

Mr. Torrence left Xenia for Miami College and later went to Princeton. After leaving college he became librarian first in the Lenox and then in the Astor Library in New York. In 1905 he served as secretary to Baron Kaneko, then on a special diplomatic mission to the United States. Later he was associate editor of the *Cosmopolitan Magazine.*

It was the example of the Irish players which suggested to Mr. Torrence the possibility of American negro plays. In the Irish theatre he saw the qualities of a race used as dramatic material and the dialect of that race utilized to give the productions a flavor of their own. Knowing from experience that the negro race had quite as distinctive qualities he longed to make the first experiment in the new field. The results of his study on this subject are embodied in these plays produced in New York last spring and promised for Chicago this fall.

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